

# How Tyranny Can Revert to an Ideally Just Democracy

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## Abstract

Plato's Republic proposes that in an ideal kallipolis, the citizens of a state are governed by an aristocracy—ruled by a philosopher-king—and provides a critique for why democracy is an inadequate form of government. Plato claims that the rule of a philosopher-king is just, for a philosopher-king has succeeded in securing temperance in their soul by balancing the rational, spirited, and appetitive elements that comprise it. Plato disagrees with democracy, as he states that the masses do not have the proper knowledge to determine what is just and unjust in a state; thus, the people are more likely to choose beneficiaries who prioritize their appetite for intangible pursuits over their rational calculating element that would serve the people and state as a whole. Part of Plato's critique of democracy is that it leads to tyranny—the worst form of government; however, Plato fails to elaborate on how to restore an aristocracy from tyranny. In this paper, I will reconstruct Plato's critique of democracy by addressing how a state can revert from tyranny to ideal democracy, which is the form of government I believe is the most pragmatic in modern-day society. First, I will reconstruct Plato's critique of democracy; second, I will argue why a tyrannical ruler cannot transition into a just one; third, I will explain why the answer to a kallipolis is found in the people; and fourth, I will proffer that introducing Civic Education to the youth is a solution for preserving ideal democracy.

## 1 Introduction

In this paper, I will discuss how tyranny can revert to an ideally just democracy and will somewhat agree with Plato's critique of democracy. One of Plato's points against democracy is that people have too much freedom [Pla43] and are ignorant because they lack true knowledge. I somewhat disagree with this, there is a way to foster a democracy that is not affected by Plato's critique: with the help of the introduction of Civic Education to the masses. Plato claims that pleasure creates an imbalance in the relationship between the soul and the city,

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as pleasure blinds an individual's sense of moral intellectuality. Something I would like Plato to tell us about is how to revert from tyranny to democracy and how you cannot expect the tyrant to turn into an ideal ruler. Contrary to Plato's critique of democracy, there is a democracy that does not lead to citizens choosing tyrants to rule; there is a way to cultivate a democracy where citizens gain proper Civic Education; therefore, knowledge.

## 2 Reconstructing Plato's Critique of Democracy

In this section, I reconstruct Plato's critique of democracy, which I will later assess. I argue that Plato justifies his critique of democracy by focusing on one detail: the relationship between the soul and the city. Plato claims that democratic rule is unjust in both the ruler's soul and in the city. Plato scales into the soul of the democrat by describing them as an individual consumed by an "unnecessary appetite" [Pla43] that dominates the soul's rational and spirited elements. This "insatiable desire" [Pla43] to accumulate wealth categorizes freedom as extravagance, and shamelessness as courage [Pla43], blinding the ruler's sense of rationality and essence of justice. The rule of the democrat functions solely for their benefit, considering the fact that there is no necessity in their life, as they disregard the cries of the people of the state. There is an important relationship between the soul and the city when it comes to identifying a form of government for two reasons: first, when the soul is in disarray, the imbalance trickles into the city; and second, internal conflict in the soul affects the expertise of the ruler and therefore what they determine is just within a city.

### 2.1 Why Democracy is Better Than Aristocracy

In my reading of Plato, this analogy works with his critique of democracy in that the elements of the soul of the democrat wage war on one another, causing the soul to lack temperance. If there is war in the soul, one element [Pla43] dominates the other two elements (rational and spirited) making the democratic ruler money-loving and honor-loving. The ruler would then implement rules and regulations at the expense of the people for their own personal gain. Also, according to Plato's view, each democratic candidate pulls on the national agenda, but in order to be distinct from fellow candidates, has to find something else to pull on. There cannot be two parties calling for the same ideals, so each candidate works to appeal to certain nationalistic sentiments. This methodology works to deceive the majority opinion, also known as the *doxa*, by appealing to their patriotism or Plato's assumption he makes about the human inclination to outdo one another. For Plato, this innate human trait or characteristic is what defines an individual; Plato describes all humans as pleonectic. Moreover, this methodology feeds into the appetitive element in the people's soul until it grows to blind their ability to decipher between wrong and right and just and unjust. Also, this strengthens public opinion, which Plato finds damaging to a city. Plato claims that a democratic society holds too much

freedom [Pla43], for if people have a say in how they should be ruled, they will choose wrongly, as they lack the knowledge and understanding to do so. Also, a contrast in opinions causes the formation of opposing groups, which leads to sectionalism and the absence of roles in society; this is essential to Plato, as he believes that each individual is born with a natural set of skills and abilities that determine their civic duties and contribution to the growth of the state. However, due to their pleonectic nature, people will always crave more and work to outdo one another. When individuals compete for pleonexia, there will always be someone better than another; for this, a repetitive pattern is formed, in which appetites are never fully and permanently satiated, as someone is always outdoing another. Furthermore, true pleasure can never be gained by those who constantly seek flattery, as they have never experienced the highest form of it. If the soul craves pleasure through materialistic pursuits, then the ruler repels truthfulness and encourages dishonesty, blindsiding the city in order to constantly fulfill unnecessary and temporary pleasures. Thus, the disarray in the city stems from the appetitive element ruling in the soul of the democrat, aiding them in their quest for what they imagine to be the answer to the famous question: what makes a life worth living?—practical pleasure. Plato argues that the result of a rule-driven by money-loving coupled with honor-loving is factions throughout the city—sectionalism between the poor and wealthy. The soul mimics the city: occurrence of war and imbalance within the soul—elements encroach on one another; similar to an absence of harmony throughout the state—too much freedom [Pla43] to the point individuals are encroaching on each other's civic duties [Pla43]. Plato asserts that the people who are passing laws do not know what is best, as the best are not ruling. Furthermore, Plato argues that there are a select few that should rule; this elitist viewpoint challenges Athenian democracy at the time and warns against the formation of democracies in the future. With that, Plato claims that democracy advocates for too much self-governing [Pla43], as the majority vote may not compensate for what is best for the nation and its citizens as a whole. Moreover, Plato's critique of democracy is a critique of the lack of knowledge in society. This lack of ability to pick a ruler engenders a choice that the people believe will maximize their happiness in society. To Plato, this method lacks justice for two reasons: first, belief and opinion do not couple with proper knowledge, as it is based on personal perception [Pla43]; and second, misinformation provides the people with false information they base their vote off of. For this, the rulers can deceive the people by appealing to nationalistic sentiments, and because the people lack the knowledge of the essence of justice or virtue, they end up falling for the fabricated promises of a corrupt ruler. Rulers who display this guise will not really grasp the real things or things that matter to the people; for this, they fail to attain validity and eventually are deemed faddish. Thus, these rulers can be classified as beneficiaries who fail to attain true knowledge, for they seek temporary materialistic pursuits in the intelligible realm [Pla43]; rather, than the permanent pleasure of real knowledge (no limitations on the amount one can question and ponder) and proportion in the soul. In the case a democratic society is overthrown, I noticed that Plato does not demonstrate how

the people can revert to what he claims is an ideally just state—an aristocracy ruled by a philosopher-king; instead, Plato explains how proceeding democracy is the lowest form of government: tyranny. As a result of dissent (formed by opposition to opposing party ideals), “drones’ ’ (the lowest faction) overthrew democracy [Pla43]. The leader of the drones uses their popularity coupled with their yearning passion (money-loving) to deceive the people into voting for them. People do not vote based on specific criteria, so the popular vote goes to this type of individual. This individual becomes a tyrant and dictates the people, so in response, the people uprising and overturn the government. Following the revolution will be the rule of democracy or another tyrant, as the people lack the knowledge to choose correctly once again. Still, at this point, Plato fails to elucidate the audience with a solution to this endless cycle of corruption, specifically, how to revert to the rule of a philosopher-king.

### 2.1.1 Benefits and Risks of Democracy

Although I and many others, can concur that the principles and analogies Plato applies to his justifications, such as signs of a democracy turning into a tyranny, are indispensable when using the rule of a philosopher-king to modern-day society, it lacks reason. The practice of the philosopher-king advocates for the absence of property (apart from bodily autonomy), therefore, communal living. Not to mention, an aristocracy would implement laws in which all people of a state are shared with one another; for this, all children belong to all adults, to prevent favoritism and promote the aid of the youth who exhibit the natural qualities of a ruler (to prepare them for future rule). This ideology would likely fail in a society where the vitality of property and privacy is deemed as inalienable and natural rights. In addition, lineage holds a great deal of significance, for the emotional connection between a mother and her child is unbreakable. If broken, would result in havoc within the mother’s soul, as the spirited element would become diminished. For these reasons, havoc will be released onto the state; therefore, harmony cannot be achieved. Moreover, Plato claims that the spawn of an ideal ruler stems from the concept of the “perfect number,” which controls “better and worse births’ ’ ( [Pla43]. Rulers are unaware of the mathematics that calculates this number—there will inevitably be mistakes. Rulers will mate at the wrong time, resulting in the preceding generation being inferior to the previous. Plato argues that everything has a form and an essence; even man has a mathematical formulae [Pla43]. Such an elitist view suggests absolute rule in the hands of the philosopher-king, however, individuals would fail to be compliant to a fixed way of life. Myriads of nations have dissented against aristocracies, as the birth lottery was more prominent and dictated an individual’s position in life. No matter the state of the people’s satisfaction, individuals strive to be the master of their own destiny, so the event of an uprising is highly likely. For these reasons, the rule of the philosopher-king is not the most realistic form of government. Contrary to Plato, here is how I will construct a different ideal democracy to which Plato’s critique does not apply. The democracy I have in mind is not the democracy Plato critiques. A democracy

is defined by many connotations, but I think that the ideal democracy looks like this: a state where anyone is granted the right to free speech backed up by an equal allocation of Civic Education in order for the ideal ruler to govern alongside the people. The democratic ruler can assume authority as long as they willingly govern with virtuous and just laws that benefit the nation's people as a whole and implement rules according to principles that are upheld as sacrosanct, meaning the ruler must not rule at the expense of the people but to their benefit. In addition, people are born with inalienable rights that if violated will wreak catastrophe throughout the state. In order to ward off the encroachment of fixed systems ideals onto an individual, for multiculturalism to thrive, and for a melting pot of ideology to be prevented from diminishing each individual's cultural identity, the just voices of the people should be heard and considered. All in all, the rule of democracy would maximize happiness for every individual, as long as every individual is counted equally. The benefits to what I think is an ideally just democratic society include the following: it acknowledges the voices of the people (all groups of people are able to exercise their right to freedom of speech) in political matters, it prevents the ruler from abusing and gaining absolute power (commonly leads to a cycle of tyranny and revolts), and it protects the people's best interest (minority groups are regarded equal to the majority). Now that I have reconstructed Plato's critique of democracy, I now turn to my assessment of his argument. My first dissatisfaction is how to revert to an ideally just state because he only discusses a path of corruption, so in order to maintain the implementation of an ideal state, civic education must be introduced to the masses. This approach to preserving an ideally just democratic state is addressed in the last argument of this paper. In this section, I will criticize Plato's account of the ideal government. In *The Republic*, Plato argues that the only way to achieve a kallipolis is for the city to be governed by an aristocracy, specifically the rule of a philosopher-king. In Plato's description of the ideal ruler, Plato mentions that the position is not determined based on hierarchy; rather, knowledge [Pla43]. This knowledge that Plato speaks of is derived from the balance of elements in the soul: the rational, the appetitive, and the spiritual. With this balance, pleasure when coupled with knowledge does not result in war in the soul of the ruler, preventing it from eventually spilling onto the city. Furthermore, Plato interprets pleasure through a concept he developed known as the hierarchy of pleasures, which are broken down into pleasures that are more or less important. Feelings of pleasure are enjoyed by the elements of the soul to a certain degree; for this, they are either harmonious or chaotic; therefore, providing the soul, the individual, and the city with true pleasure or pain. Having more or less reality at the three scopes (soul, individual, and city) relates to metaphysics, the study of being, and what exists. If the make-up of the world is manipulated to the favor of a certain group of people, then limitations on the pursuit of knowledge will avert societal progression in all regards (humanities, politics, economics, etc. . . ). Thus, practical thinking will allow for a global society to achieve things that were previously unimaginable. I state that what makes the philosopher-king just and another type of ruler unjust, is the philosopher-kings ability to attain higher pleasure. The philosopher-king

achieves this through their temperance, specifically their ability to prevent the three elements of the soul from encroaching on one another. As long as the appetitive element rules the soul, higher pleasures can not be attained, as the individual lacks the knowledge of higher pleasures, therefore does not seek it and becomes ignorant to the truth. As a result of this ignorance, the individual has a form of temporary satisfaction (such as satiating hunger by eating), as they fall back into things that are less: pain (becoming hungry once again). The unjust individual becomes trapped in this cycle, which indicates that they find pleasure in the wrong places. As a result of the appetitive element ruling the soul, the rational and spirited elements become slaves to it. As long as the ruler feeds into the appetitive element, it will expand and engulf the entirety of the soul, and so will the ruler's passion and therefore yearning for pleonexia, which is a never-ending cycle of desire. At this point, the rational element works to provide the ruler with ways to maximize their unnecessary desires, while the spirited element works to encourage the ruler to continue to deceive the common or widespread beliefs and treat them as if they are their greatest enemy—enslaves them out of fear, silences their right to free speech, etc... Under these circumstances, a tyrant is eventually born, and will go to a great extent to achieve what they perceive is the highest form of pleasure: money. With this desire in mind, the initial rule of the philosopher-king slowly disintegrates into worse and worse forms of government all of which stem from an imbalance in the soul, which makes its way to the ruler, and eventually to the city. The form of government preceding a democracy and preceding a timocracy is an oligarchy. The soul of the oligarch (child of the timocrat) is controlled by the appetitive element of the soul, making their rule based on their love for money and property; with this, Plato locates two main defects of an oligarchy: how the city is improperly guided, and how the city is divided into factions: one belonging to the city's wealthy and the other to the city's poor. An oligarchy is misguided by its oligarch, for the oligarch displays a self-righteous and greedy nature as a result of being impoverished after their parents (the timocrats) fell out of rule. After many years of living in poverty, the oligarch begins to invest in property and fixates on what pleasures money can buy them. The soul of the oligarch begins to lack order, as the elements encroach on each other's domain. Reason is abused, as it is used to aid the ruler in formulating different ways to make more money, while the spirited part is abused in the sense that it only values wealth. In addition, wider class gaps are seen in the city, the people are no longer one entity, and the wealthy and poor are at odds with each other, defying the constitutions which the aristocracy promoted. The poor faction is further divided into two groups: the drones (criminals, beggars, etc...), and the inactive [Pla43]. War is tricky because rulers fear the people will overthrow their government and take away their power to accumulate wealth (fears internal conflict over external conflict). The oligarch's sight for justice and virtue lessons as their motives for mistreating the people are justified by the temporary pleasure and joy experienced by the gifts money buys them. Although this type of ruler is consumed by wealth, they are not at the extent of a tyrant, as they fear the loss of their wealth by upsetting the city's people to a greater

extent; however, considering their desire for wealth is constantly growing, they then evolve into a democrat. As the oligarch's passion for money expands, so does their fear of the people. The drones eventually succeed in overthrowing the oligarchy and turning it into a democracy, where the city is ruled by the masses. However, the people fail to choose their democratic ruler wisely, as the former drone leader abused their popularity in order to gain more than what the oligarch had. The people's choice came about from "the most eminent degree of freedom" [Pla43] as freedom grants the people the right to choose a candidate they believe will aid them in their desire to achieve social mobility and fulfill their pleonectic nature. Considering the democrat was driven into power by not only their desire to outdo the rest, but the peoples as well, the people and rulers' fixed ideals clash with one another and demand things from one another that neither are willing to surrender.

### **3 Why the Tyrannical Ruler Cannot Become Just**

The citizens' response to their appetites and their freedom causes them to follow their cycle by uprising once again. However, this time the leader of the drones is even more hungry for unnecessary pleasures than the democrat, so they deliver a populist message by presenting themselves as advocating for the poor, as well as portraying themselves as the savior of the commoners. This populist leader appeals to the poor by critiquing the rich, who have the money many wish to obtain. Since the commoners do not participate in politics, they have the opportunity to become powerful through unification. In the end, the people are deceived by a well-spoken populist leader. This leader finds happiness in terms of tyranny, as they are happy to be the one that is feared and not the one that fears. They remain in his content state by eliminating all those who undermine them, giving the people justification for holding great animosity toward them; however, they are "wise by associating with the wise" [Pla43], as those who agree with them help build their power and praise them like a god. The tyrant is far gone, as they have been completely consumed by their growing passion to gain the greatest amount of wealth. Their soul does not follow any order, as the appetitive element has suppressed the rational and spirited ones. In the beginning, the tyrant believed that they would be the one in total and absolute control over themselves and the city; however, they along with the majority of the people have become slaves to their own soul, specifically the appetitive element. As a result, the tyrant lives in a dream where they can do as they please; due to their expansive appetite, they remain in this "unconscious" state. It is evident that the tyrant is addicted to pleasure, so pleasure is like a drug the tyrant can never get enough of; therefore, can never attain eudaimonia (happiness). I believe that since the philosopher-king, the rulers have had distorted perceptions of reality, as they perceive everyone as both competition and an enemy. The soul is at the verge of rupturing, as the appetitive element is out of control,

making it difficult for the other elements to wage war. Like the soul, the ruler is unable to realize the extent of wrongdoing they have committed to the city and cannot stop the chaos from spilling some more; they have been completely blinded by the sight of shiny objects and distracted by the noise of pleasing flattery. Passion has driven the tyrant to an extent they cannot return from; if they cannot fulfill their passion, they will live in suffering, so they do everything in their power to prevent this from happening. For these reasons, the tyrant is incapable of healing the damages they have done to their soul and to the city. It is irrational to say that the tyrant can revert back to a just and virtuous state, as neither they nor their precedes attempted to seek the highest form of pleasure (knowledge), so they constantly sought what they could never gain and because of their ignorance believed that they could come out as superior, so their passion never stopped growing. Also, knowledge is considered a higher form of pleasure than materialistic pursuits, as knowledge is not only taken in this life but in the next; for this, the passion of learning over money or honor holds greater significance in the soul as it makes the soul just and able to withstand “every evil and also every good” [Pla43], for the long-term effect of knowledge is justice and eternal harmonious living (eudaimonia—happiness). Therefore, the tyrannical ruler cannot revert to a just ruler, as the answer to an ideally just state is not found in the transformation of the tyrannical ruler but in the people of the state, which will be further addressed in the final argument of this paper.

## 4 The Answer to a Kallipolis is Found in the People of the State

Since we cannot count on the tyrannical ruler to transform into an ideally just democratic ruler, I claim that the answer to a kallipolis is found in the people of the state. I will answer the following question: how can the people attain the knowledge to choose a candidate that would represent the interests of the nation’s people as a whole? The answer to this question and formation of an ideally just state is in the introduction of Civic Education to the masses. Civic Education is a concept that should be introduced to the people of a state from youth, as at a young age, individuals are naive and usually absorb the beliefs and ideals of those who or things that heavily influence them. If this type of education is taught from an early age, ideals inspired by true virtue and justice will be carried down through generations. However, before I go more into detail about Civic Education, I need to address how the people are going to set the government up for it to then be established. The answer to a kallipolis rests on the people. In order for an ideally just state and civic education to be introduced to the masses, the current tyrannical government needs to be overthrown by the people of the state. As a result of the disaster the tyrannical ruler wreaks onto the state, the only course of action to break their rule is to make them witness their greatest fear: internal conflict [Pla43]. Considering the fact that



the tyrannical ruler perceives everyone as their enemy [Pla43], they fear the loss of their power to a revolution; for this, I proffer that the people of the state unify to form into a single entity, as they have all experienced the damage the tyrant has implemented onto their lives and the state, so I state that they should all agree to work in concert toward a similar goal: to take down a common foe and reconstruct society in a which it can not return to a corrupt state. This entity proves to be stronger than the tyrannical ruler, as the people do not display their fear for the ruler, as they know the ruler will display their significantly large fear for them. With this in mind, the people's confidence and pent-up frustration act as a driving force to fulfill their common yearning for freedom from the tyrannical government. As a result of the agreement to join forces by working with similar motives, the people revolt and demolish the tyrant's rule. The tyrant fails to step down willingly, but eventually has no choice but to hand the power of the state to the people of the revolution. Now that the power is in the hands of the people, they must develop a new form of government and draw up a new constitution that will prevent future tyrannical rulers from being able to assume power over the state and fall back into the cycle of tyranny followed by a revolution, and back to tyranny, followed by another revolution, and so on. . . . After this first step (the revolution) has been completed, and the people are now in charge of the state, it would be best for it to remain in that setup. I contend that democracy is the best form of government, as all people regardless of gender, ethnicity, race, etc.. are granted an equal say in the government's course of action; therefore, their own. This is because, in the past, all other forms of government have failed to maintain a rule in which an individual ruler holds absolute power over the people and the state. If the people get a say, there will be less of a chance of another uprising, and more of a chance of harmonious living, therefore the celebration of each other's individuality. However, in order for the people to not divert once again as a result of their desire to satiate their appetites for materialistic pursuits such as money and honor, an equal educational system must be introduced and conducted for individuals from their youth. This education will compromise the standard subjects we include in the school curriculum today, with the addition of a new subject titled Civic Education. The implementation of Civic Education will teach the citizens of the state to be morally intellectual and aware of each other, so each citizen is equally accounted for by one another and not disregarded or left hurt by both the system and the people. Within the class, the students will be taught about the fundamental attributes the ideal ruler must possess; therefore, the students will learn about the certain criteria the candidate must meet in order to be considered for nomination. To entrench an ideally just democratic society is to have the people vote based on criteria; such criteria will prevent corrupt rulers from entering office, as they know the people will only select those ideal individuals (who follow the criteria) and that the people have high selection criteria. With this high selection criterion in mind, the people will become less likely to be deceived or convinced by the fabricated promises and national agenda the candidate proposes to them. In the modern-day, criteria are based on religion, specific ideologies, certain beliefs, etc... However, when educated and

given such criteria, the people will be influenced otherwise, as Civic Education will influence the next generation into electing politicians into office based on the high criteria of knowledge, personal reputation, selflessness, and what actions they have done prior to running for office that portray their genuine concern for the benefit of every citizen, rather than the benefit of themselves at the expense of the citizens. Again, because of the naivety of the youth and childhood innocence, influence stems from elder generation ideals; however, the result in the shift in methodology and ideology that changes the way people view each other and themselves in society will ripple down the line of generations, preserving the rule of the people and preventing those who do happen to prioritize the appetitive element of their soul over the rational and spirited (inevitable) from assuming total rule and power over the people and the state.

#### 4.1 Modern-Day Connection

In order to further argue for Civic Education, I am going to take a modern-day example of a current tyrannical government. Concerning a democratic state, the definition of a democracy is constantly changing. The universal understanding of the definition of a democracy: the rule of the many, fails to be fulfilled. A modern-day example of this would be seen in the nation of Lebanon. Lebanon is governed by a parliamentary democratic republic. However, this form of government has failed to be preserved; for this, the people have been disregarded in political courses of action. In connection to Plato's claim of worse governments, Lebanon's government has self-destructed, as it has fallen from democracy to tyranny. The authoritative figures in the governments have clearly been blinded by the rule of the appetitive element in their soul, as they have failed to rule adequately and proven to be driven by their passion for money and honor. The extent of their passion is evident through their actions as beneficiaries, which happen to be at the expense of the Lebanese citizens. The rulers have stolen money from the banks of Lebanon, engendering a financial and humanitarian crisis. The unemployment rate has skyrocketed and inflation is causing significantly large instability, making it extremely difficult for Lebanese to make a living and support their families. In addition, the Beirut port explosion on August 6, 2020 displayed the extent of inconsideration the rulers have toward the nation and its people [OC20]. The officeholders had knowledge of highly explosive ammonium nitrate stored in a warehouse in the city of Beirut's port for over six years [OC20]. As a result of inactivity and absence of concern for the people of the city and nation, the explosion took the lives of hundreds and injured thousands. The extent of corruption the rulers in the Lebanese government hold is beyond repairable. The rulers have yet to respond to the constant cries of the people for reform, so it is up to the evidently resilient Lebanese to unify and take action for themselves. In order to prevent another tyrannical government from evolving, Lebanon, like many other nations facing the same corrupt rule, should introduce Civic Education in order for the nation to pick authoritative figures that will rule for the benefit of the people and the nation as a whole.

#### **4.1.1 How do Failed States Stem From Not Receiving Proper Civic Education**

In my view of Civic Education, it is a civic obligation to inform and enlighten members of a global society on their innate loyalty to one another. Civic Education is good because it permits individuals to practice true self-autonomy and gain liberty from the appetitive element of their soul. Now, I will address a couple of objections: Civic Education is found in history courses, and federal and state governments perceive Civic Education as essential in the academic curriculum [Jam]. First, Civic Education is not found in history courses, as these courses cover significant events over the course of history; however, they do not elaborate on how we can prevent history from repeating itself, or how the events in history that continue to arise today can be stopped. On the other hand, Civic Education is intended to educate students on how to deconstruct the “societal norms’ ’ and expose them for their falsity and hypocrisy. Second, federal and state governments do not seem to be finding ways to combat the effects of humanities sectionalism; therefore, lack of citizenry. The whole idea of educational institutions is to teach “democratic values’ ’ [Jam] to future generations of the state’s citizens. The system prepares students to assimilate to the nation’s principles to grow into the ideal democratic citizen with a “partisan agenda” [Jam]. However, the type of democracy being taught to students is far from the ideal one. Thus, with the implication of Civic Education, students can foresee the attempts corrupt rulers make to gain absolute power.

### **5 How the People Can Prevent the New Government From Becoming Tyrannical**

Now, I am going to argue about how the people can prevent the newly formed government from becoming tyrannical following the revolution. I believe that the introduction to Civic Education in the academic program will influence the masses into gaining true knowledge concerning justice and the outcome of injustice in the state. I am going to bring attention to one of the main causes of the rise of the tyrannical ruler in a democratic society: the lack of proper knowledge when voting. In my view, Plato’s platonic worry is that lots of freedom does not digest well with little knowledge. However, I am going to talk about a democracy in which Plato’s critique does not apply. When voting, individuals must regard essential issues in society; however, the citizens may lack accurate knowledge in order to determine what national agenda should be prioritized. Not being well-informed, or being deceived by misinformation will prevent society from progressing to an ideal state. Looking at the facts rather than the perceptions or beliefs influenced by what the individuals want to see; rather than what the issue is in itself will cause individuals to vote irrationally. Although many citizens vote for the candidate they think will represent their best interests, they fail to realize that they may be blindsided and that their national, money-loving, and honor-loving sentiments are being pulled on in order

to be persuaded to vote for a specific candidate. However, this methodology when voting can be reverted through Civic Education. If everyone has proper information on domestic and international affairs, along with specific criteria that should be followed when voting for a candidate, they will choose the best nominee that will most likely accommodate every individual in the state. The result of this methodology is a balance in the peoples' soul, which leads to a candidate picked using the rational element over the appetitive, which leads to harmonious living in the city.

### **5.1 How to go From Tyranny to Democracy and Remain in That Ideally Just State**

Finally, I am going to explain how the state can remain ideally just proceeding its transition from tyranny. Now that Civic Education has been introduced and the people have been educated, the rational calculating element of their soul is prioritized, therefore enabling them to decipher what is just and unjust more clearly. Plato says that the “lack of education, bad rearing, and a bad constitutional system” [Pla43] is the cause of a tyrannical ruler, so in order to prevent a tyrannical government from being reestablished, Civic Education coupled with the specific criteria the people shall vote off of must be permanently implemented in society. Looking at this in regards to the soul: if the soul is nurtured with true knowledge, it will experience the highest form of pleasure, as knowledge is permanent. Therefore, it will remain with them and grow with them in this life and the next. According to Plato, the soul is immortal and is harmed by its relationship with the body [Pla43]; although they are metaphysically distinct, they come together as partners, but when the body harms the soul by desiring things of less pleasure, the soul becomes imbalanced. Proceeding death, the soul is in its pure form and takes knowledge with it, not the materialistic pursuits that drive individuals to great extents of corruption. For this, knowledge maintains a balanced soul, just like how it will maintain an ideally just kallipolis if the people receive the Civic Education necessary to balance their own soul and allocate justice to all. Therefore, harmonious living will be granted throughout society. Humans are autonomous beings—capable of acting and choosing freely. To act on the choice humans give themselves is not according to the dictates of nature or social convection; rather, it provides human life a sense of dignity and differentiates persons and things. When humans act according to determinations given outside of them, they are not acting as the masters of their own destinies. As sentient beings, humans respond to senses such as feeling; feeling can blur our sense of reason and make us act on unnecessary desires [Pla43] that consequently result in the experience of short-term pleasure, but long-term pain. Individuals are never truly free if they are slaves to their own desires (the appetitive element of the soul), for they are controlled by their constant hankering for pleasure and fear of pain. However, once we are educated on the fragile state of human will and the consequences it has on our body, mind, and soul, reason can be sovereign. With reason ruling individual will, individuals will be more likely to act on their duty as a member

of a collective global society; they will act on moral feelings instead of the kinds that drive them to seek pleasure at any cost.

## 6 Conclusion

In this paper, I argued how you can revert from tyranny to ideal democracy. I did this by: first, reconstructing Plato's critique of democracy, why democracy is better than aristocracy, and what I agree and disagree with him about a democratic state (benefits and risks of democracy); second, arguing why we cannot expect the tyrannical ruler to become just; third, stating that the answer to a kallipolis is found in the people of the state, what modern-day connection can be made to this statement, how failed states stem from citizens not receiving proper Civic Education, and what the revolt from tyranny to democracy will look like; fourth, proffering a solution to how the people can prevent the new government from becoming tyrannical (proceeding the revolution), and how to go from tyranny to democracy and remain in that ideally just state. In this paper, I did not mention these points: if the democracy we know today endorses/experiences the problem of too much freedom and if beyond the fact that democracy leads to tyranny, what does it mean for freedom to lead to tyranny? I drew these two questions up from my continuous pondering and a loose implication on my thesis. More lessons can be learned from answering these questions, as philosophy is a never-ending cycle of thought and progression.

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